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THE WORK OF THE THEOSOPHIST TODAY

By ANNIE BESANT

A lecture delivered at Adyar, Nov. 17, 1918, on the occasion of the celebration of "Foundation Day"

MANY have spoken to you of the way in which Theosophy, the Divine Wisdom, has been to each of them severally a help. To each man it must come along his own road and meet him where he is, to help and strengthen him in his life. You will realize that Theosophy does not try to wean any man away from his own faith, but only to deepen it, to strengthen it, to make it fuller, to make it wider, and above all to teach him that another's faith is as sacred as his own, and that no antagonism should exist between the different religions of the world, all of which come from a single source and all of which lead to a single goal. And so you have heard the varied points of view.

I would put to you one other help which Divine Wisdom has brought to some of us who wandered in the darkness where the light of religion had apparently been extinguished, and in the terrible problem of human life and human sorrow had well

nigh been touched with despair for human good.

Only perhaps those who have been through the tangle of unbelief can realize what it is when Theosophy gives knowledge for ignorance, and certainty for speculation; for there are some of us who have gone into the dark places of the world, who have seen the utter misery of the poor, who have wellnigh broken our hearts over the problem as to how those conditions may be changed, and the world may be made fit for men, women and children to live in, to lead pure and happy lives.

We looked back to the past and saw great men of religious power, founders of religions; we read in the ancient scrolls of India, stories of Rishis, of those mighty Ones, who themselves above all the attractions of the world were yet not careless of the sorrows of mankind, but having won freedom for themselves, knowing the joy of liberation, remained

upon earth to guide their younger brethren, visited the courts of kings to see whether they ruled aright, visited peasants in the fields to see that their humbler lives were also secure.

In the nineteenth century the whole of mankind seemed to be full of keen struggle with each other and the strong trampled under foot the weak. So, wandering, striving, groping, some of us were willing to labour, and even, as Charles Bradlaugh said, to let our bodies fall into the ditch over which men should march to liberty and happiness.

In that darkness Theosophy brought us the greatest blessing, the blessing of understanding, of knowing why the world was struggling in darkness and how the path led up at last from darkness into light. Then it was we learned with joy beyond all speaking that the Elder Brothers of humanity had not deserted the sorrowful earth; then it was we learnt to know beyond all challenge that the Rishis of the past are also the Rishis of the present, and that they have not deserted the world that they once served, that their strength and protection and guidance are still around us and we learnt that larger vision, that wider view that made us able to trace the *maya* of earthly happiness and see the outlines of the plan of Ishvara Himself, which is to be realized in the world that seems so sad.

Then we learnt from that Russian woman whom the world was not worthy to receive, who brought the light and was rewarded with calumny, who brought understanding and was trampled under foot by the ignorant. We learnt something from her of the past which enabled us to see the light in the present and to trace the outlines of the plan by which Ishvara is working out the liberation of the world. Looking back at what was then the last century, the eighteenth century, we saw two great movements in the world, one in Europe, one in America. You know the Revolution in France and the Revolution in America. We learnt from this Divine Wisdom that embraces all things within itself, that Wisdom of which it is written that it mightily and sweetly ordereth all things and all the

affairs of human kind without exception. We learnt that behind those there was a mighty power, there were some Elder Brothers of the race. We learnt how before that Revolution in France work was being done by those who were disciples of Jivan Muktas, whom we here speak of as Rishis. Those Rishis traveled throughout Europe to better guide the Kings and Princes of Europe as it was then. We learnt how the breath of liberty swept over Europe and how they laboured so that the happiness of the people might be secured, and we learnt how for the moment they seemed to fail and how the new wine of liberty thrown into old bottles burst assunder and a reign of terror in France replaced and destroyed the hopes of those who lived for a new earth and a new golden age.

We were taught to realize that you can not lift suddenly forward from the state of misery and starvation beyond all description, such as that humiliated and brutalized France, to the great heights of freedom where men might live in peace and joy, and we learnt also the lesson that when such misery and such starvation and such oppression had broken their bonds it was necessary for the progress of the race that tyranny might succeed revolution and by the strong hand of force might restrain excesses of the ignorant, the starving and the miserable. We were asked to cross the Atlantic and see the same forces at work in that country which became the great Republic of the West. The same teachings were preached there and there also the new idealism was taught, the great gospel of human liberty and fraternity, but there the people were on the whole fairly educated, men of strength of character, men noble of their type, children of those who had fled from the older Europe in order that they might have freedom of conscience and liberty to do that which they believed to be noblest and best, and when the same teaching touched them it inspired them to reject oppression, to resist what was evil, but never to lose self control nor good to disappear under the terrible weight of pain. There was that Revolution in America, that which made

the Republic of the United States the work of the same great Hierarchy, the result of the guidance of the same great Rishis, and we saw in that the conditions of successful Nation-building and a forward progress of the world.

When those who had been disciples and had not become Rishis started once again in the nineteenth century the struggle to lift the struggling, the new concerted effort of the Hierarchy to help the world to climb on the upward ladder, then care was taken that in the new proclamation of the ancient wisdom there should be steps marked out clearly by which the Nations might rise, and so the very first thing that those disciples were to do was to revive spirituality, to go to all the religions of the world and try to bring into them new truths, new strength and new vigour, because the Elder Brothers of the race were behind and because it was Their power that worked through human instruments in order to bring a spiritual ideal to the world.

So you saw everywhere a revival of religion. You saw in the West a return of mysticism, you saw in Hinduism a revival of ancient dignity and honor in which it should ever be held in the world. You saw on every side change was spreading and then Christianity also became strongly affected, and last Islam showed the same reviving strength and over the whole world the power of religions was renewed and Science came to a recognition of something beyond the physical world, and now Science has become once more the helper of religion and no longer the rival and enemy that she was.

Then came the force of education, helping to guide the younger men, the generation that now is in the full strength of mature manhood and to breathe into that the higher and nobler beliefs. You saw then the same influence working, until at last there was proclaimed the coming of a World Teacher to lay the foundation of a higher civilization and to begin a new era in the progress of mankind, and in order that that might come, in order that obstacles might be swiftly swept away it became necessary to take two great types,

the type of the future and the type of the past and to bring them into bitterest combat in order that the past might die and the future might be born. All of us should realize the truth that there was a time when the strong hand was wanted, and even when liberty itself may be for a time crushed out. That work is past and the remnant of it in modern civilization has finished the work it had to do. You may see the guiding of this hand behind, if you remember how in the Great War that now, thank God, is ending, how speaking from an occult standpoint I asked the Theosophists to remember that we had in the struggle not Nations that were battling but ideas that were struggling for victory, that on the one side you have the Empire of Force which has done its work, which has educated the whole people and abolished poverty from the great Empire of Germany, which had trained up its artisans to their efficiency; on the other hand a number of Nations. France recovered from the Revolution with a greater, nobler Republic, a Republic which, clinging to the liberty of the old, had brought with it the real sense of fraternity, the love of the people, and you find with these the great British Nation beginning with the mighty sacrifice of all her youth, with an ideal of service to the weaker, the very central thought of Christianity. You saw coming into the struggle Italy, which won its glory; and lastly of all you saw the great Republic founded by the Rishis in the West, called now to do its mighty work in the present and you saw the leader of that Nation, lifting up an idealism, balancing in the scale of justice right and wrong on either side and proclaiming universal freedom, universal justice, universal brotherhood, for that was the reward given to America for her splendid struggle in the 18th century and she was made leader in the struggle of the 20th century where the last blow was to be struck at the slavery of the Nations.

Some thought that the war meant the destruction of the world, but those who had learnt something of the Wisdom remembered that great wars were stirred up by particular Rishis, and that the great

Rishi Narada had been at work in the Western world, that the great ideals might renew the immemorial struggles, but this time to conquer entirely the evil of a world so ripe for change.

Through all the struggle we learnt the occult lessons taught by Theosophy as to on which side lay victory. Not in the darkest days of the war, nor in the most terrible retreat, was it possible for a Theosophist to doubt that the right would be crowned with victory, for behind the statesmen and the generals, behind the kings and emperors, there stand the Elder Brothers of mankind, the Rishis, who order all things for the ultimate good of man. Stern they are in Their justice as They are loving in Their compassion, for the lessons They have taught make us realize that sometimes those that take the sword must perish by the sword, in order that the world may learn that by justice shall the happiness of man be made secure: a terrible lesson I know, but a necessary lesson; for unless you learn that you will not learn the further lesson that a man may be relieved of the burden of this body to be born into a new body to build a better world.

Thus tracing the hands of those great Guardians of mankind, through all the struggle and turmoil, we are able to see the light of the Protector, and to know that all is really well with the world, that all the conquerors and conquered shall profit by the lesson, that the conquered shall know that force cannot triumph in a world where law is God. The conquerors, we pray may learn the lesson that the liberty that they have striven for in their own countries must spread its wave over the whole of our world. This is the great lesson that we have learnt from our Teachers, such the understanding of how the world shall rise and pass into a civilization where Brotherhood shall be the note and no longer struggle. That is part of the message brought by the First Object of the Society that you have heard. We do not pretend in this movement to create the Brotherhood because the Brotherhood is there and it can neither be created nor destroyed: it is in every man, a portion of the Universal Self

that nothing can destroy.

But we recognize the Brotherhood as some do not and in our recognition of the Universal Brotherhood lies our utility to the world. The services of Those who created the Society guarded that Brotherhood through many mistakes, and the duty that is put upon us today is to help the world in many ways when the great work of reconstruction is upon us, to bring out into the world what we have learnt, to give to the study of the world that which we have learnt in meditation, to realize that neither meditation nor study belongs to man as an individual but belongs to the world as a service. Wherever there is need requiring service there is work, not only in social reform, not only in politics, not only in education, but everywhere where men are crying for light, where hearts are breaking, everywhere where there are wrongs to be redressed, that is the great mission for which we have been trained during the three and forty years through which the Society has passed. That is the work that stretches immediately before us in the present, if we can only rise to the height of the opportunity given, because we know that Vaivasvata Manu is here, guiding all the work and shaping the future. He wears an Indian body and is the Manu of the Aryan race which has spread over the whole world, from the great root-stock. Because They are living, working and guiding everyone who is willing to be a channel for Them to work through, They do the work that unaided we cannot do. Those are wise enough, mighty enough for the task of rebuilding the world and bringing a better civilization out of the civilization that has been crumbling around us. While we are weak, They are strong; while we are ignorant They are wise; while we are foolish, They are full of understanding. It is not the pipe in which the merit is, but the pipe can carry water, and every one may be a pipe if you will, and if you give yourselves to the Guardians of the race to be a means of bringing Their Wisdom and strength to the world that needs them both, I would say to you "Join the Society," but join it only if

you are ready for the work of the pioneer. The work of the pioneer is to be in the front and to take the blows. The work of the pioneer is splendid work, the only work which to some is worth taking up, but unless you have the spirit of the pioneer, do not join us. The men in front will always be misunderstood and will be challenged. Those who are willing to do this mighty work must remember the lines:

As the gold is tried in the fire,
So the heart must be tried by pain.

It is the pain of the few that makes the joy of the many. It is the suffering of the few that makes the happiness of the Nations. But unless you care to join that band of true Theosophists, care for nothing in comparison with the helping of the world, do not come with us. There

is no failure, there is no possibility of loss but ultimate triumph for the world at large. To those who are willing to stand at the door until the last among men goes to bliss, to them and to them alone really the cry of the Society goes out: "Come and help us. Come and work with us. Be ready to suffer, ready to toil, ready to be misunderstood, ready to fail. For to them over whom shines the Star which is the symbol of the mightiest of all the Rishis, to them there is no sorrow that has not a silver lining, no heartbreak that is not bearable, save failure in duty to the Great Ones, and no joy that earth can give can compensate for a moment treason to that mighty cause which, because it is the cause of humanity, is the cause of God Himself."

FROM NEW INDIA, November 18, 1918.

LIFE'S JOURNEY

By ANNA M. DE BOER

"He travels the fastest who travels alone."

Behold him at dawn of day,
With face turned toward the purple hills,
Already far on his way.
Before him gleams the goal of his hopes—
The mecca of his desire—
His heart is thrilled with the joy of the quest;
His feet climb higher and higher,
Up to the crest of the sunrise hills,
Where outlined against the light,
He pauses a moment as in farewell,
Then vanishes from our sight.

"He travels the fastest who travels alone."

But he brings no sheaves, no grain;
His hand has not lightened a brother's load,
Nor soothed a heart in pain.
Far better to travel the winding road,
And linger awhile by the way—
Far better to live and love and hope,
And do what God bids us today;
For all must come to their journey's end,
Ere the gates of Nirvana shall close,
And whether a soul is early or late,
Only the Master knows.

AFTER DEATH

ADDRESS DELIVERED IN LONDON, DEC. 1, 1918.

BY ELLA WHEELER WILCOX.

MY greeting to you all, good friends. My talk to you this evening is on that increasingly popular experience called death. So important is this incident, in man's evolution in the eyes of the creator, that not satisfied with four years of war, he has called pestilence to his aid in order to help humanity on to higher planes of consciousness.

Over in America, we have several Metaphysical teachers who expect to demonstrate the continuity of life in this same body, indefinitely. That idea is most repellant to me; as well might the insect boast that he would retain his old cocoon, and never develop into the butterfly. The changing form is one of Nature's greatest and most beautiful laws. The Astral body is infinitely more comfortable and convenient than the Physical, and the Spiritual body is a glorious improvement upon the Astral. In a message I had from the Astral Realm two months ago, my husband said, speaking about a friend I had recently lost in the war: "Do not grieve over any one's death, it is the best thing which can happen to a mortal. Bodies are a nuisance—I am having a new body made."

That sounded as though he were having a new fall suit made at a tailors. But I knew he meant, he was being refined and fitted for the mental realm, which is a plane of higher vibration than the astral. While death has *always* seemed to me like a glorious tour among the stars, it possesses very great attractions for me now. The very idea of getting away from ration books, and into a realm where fuel is supplied in generous quantities without cost, makes the transition seem desirable. Old fashioned, dreary Orthodoxy is greatly responsible for our horror of death. People who were reared on the two hours' sermon, delivered three times a day on the Sabbath, wherein a violent God was described full of anger and vindictiveness, dreaded Heaven almost as much as they did Hell. Those old dogmas drove later generations into atheism and materialism. Because of this the Masters of the Great White Lodge, who are high officers in

God's cabinet, sent to earth something like sixty years ago, the first manifestations of modern spiritualism. Of course, the appearance of Angels, the writing on the wall, the revelations of celestial mysteries in dreams, visions and trance, have always existed. The Bible is founded on them, and so are other older sacred books. But for some inconceivable reason the Christian fathers and translators chose to consider that God had become a respecter of persons, and that He ended all His revelations with St. John.

So the Great White Lodge sent physical manifestations of spiritual phenomena to rouse mankind from its dogmas and its materialism, just as Christ used miracles to gain the attention of the masses in order to teach them His philosophy. This phenomena started in the new world, America. It shook the whole earth for a time. Allan Kardec and Andrew Jackson Davis were two great men who compelled the attention of the world on this subject. There are no names in History better worth remembering than these two! Read their books and the history of their lives, and you will understand what I assert to be true.

Then, like all new religions, spiritualism degenerated and became adulterated with fraud, and was perverted into fortune telling. As soon as mercenary motives enter into a spiritual philosophy, evil influences gain the ascendancy. I have seen that illustrated in a powerful and wealthy Christian church. In New York there is such a church, and there was a most mighty pastor at the head of it. One of its most liberal members was a multimillionaire, now deceased, as is the pastor. This millionaire used to attend service twice a year and deposit an enormous check with the pastor; he always partook of the communion on these occasions. The remainder of the year he spent in riotous living; he was a perpetual gamester, and a periodical drunkard. Yet, when he came to his twice a year communion the pastor showed him the utmost reverence and never in any manner uttered any word which could offend the lord bountiful.

Other similar cases can be found wherever there is a religion of any kind. But, just as there are great and good and unselfish clergymen who would slay themselves before doing a mercenary or unworthy act in the name of religion, so are there noble and beautiful mediums and psychics, who are worthy of our most profound reverence.

Modern spiritualism has come to help humanity to a knowledge of life after death, and in that phase of it known as psychical research, it has enlisted some of the greatest men and women of the age, and has in the last fifteen years given to the world a vast library of valuable scientific books, where such thousands of proofs of the persistence of personality and memory after death can be found, that only the bigot, the stupid or the half developed mortal can doubt or deny. Sir Wm. Crookes, Sir Wm. Barrett, Sir Oliver Lodge, Prof. Fred Myers, are all names known throughout the world. All are men of wide education, large experience, and most scientific minds. All these men have laid before the world their proofs of immortality, and they are but four of at least a score. Conan Doyle, in his *NEW REVELATION*, adds his convincing words. Many, if not most of these men, gained their proofs through people possessed of mediumistic power, yet mediums are today hunted down by the law like criminals. Instead they should be studied, classified and sifted out, the good from the bad, the frauds from the genuine. The same might be done with lawyers and preachers and doctors, to the benefit of humanity.

You know the story of the eminent doctor, who performed a very dangerous operation on an expectant mother. When he came from the room, smiling, he said to the anxious relatives that it had been a most beautiful and successful operation. "Then she and the child are both alive," they asked. "The mother died of heart failure shortly after the operation, and the infant lived only a few moments, but the father is well and bearing up nobly," replied the man of science. When the physician presented his bill it was paid without a protest. But the medium who gave a diagnosis or the metaphysical healer who accepts a few shillings for services ren-

dered is set upon by the hounds of the law, and the gothas of the press bombard them as they run to shelter.

The world owes an enormous debt to the skilled physician and surgeon who respects his profession and devotes his talents to their best use, but I hold it owes a greater debt to the true psychic who, by concentration and conservation of natural and trained powers of clairvoyance, and by a calm, well ordered life, is able to put us in touch with everlasting laws and worlds. Some time we shall establish a school for such people and class them with the geniuses of humanity who have something of value to give to the world. It is all very beautiful to help musicians, poets, artists and artisans to make this earth life a success, but it is vastly more important and ten thousand times more beautiful to help humanity to occupy an advanced position in the eternal realms.

All the information which comes to us from the discarnate souls tell us that by our thoughts, our words and our acts, we are making our mansions and our environment in worlds to come. Intellect, wealth, position, family, birth, have nothing to do with life after death. Thought, the kind of thought we have cultivated on earth, has everything to do with it. There is an interesting story told of a man of the world who lived wholly for the pleasures of the senses, and who became ill and was obliged to undergo an operation. He went under ether in the morning and when he awoke he found the curtains of the room all drawn, and the nurse standing by his bed. "Is it night?" he asked. The nurse said, "No, it is not yet noon." He inquired why all the curtains were down, and the nurse replied, "Because there is a fire opposite, and we were afraid you would think the operation had not been successful!" Of course, we know the sinning mortal does not go into flames when he crosses over the river Styx, but into gloom and loneliness, a mental hell. Impotent despair seizes the Soul when it first realizes its inability to live the old earth life of desire. Then comes remorse, and a cry for help, and the guides at once answer this call. My husband had lived a very unselfish life on earth, giving time, labor and means, to aid a large circle of relatives.

yet he tells me he found his pathway toward the higher astral planes blocked for a time because he had not served and sacrificed enough for the stranger at his gates. To do for our own is only one duty, he says. We must get the spirit of Universal Love and service into our souls. He tells me he called for help, and a great Deva came from higher realms and put him into classes where he studied the laws of Cosmic Consciousness.

Here is a very interesting fact. A book has just been published, called **CLAUDE'S BOOK**, by Mrs. Kelway Bamber, containing the messages from her son Claude, an aviator killed in action three years ago. He was only a youth of nineteen, but he has made wonderful progress since he went over. His messages came through a very rare medium, who consecrated her life to this work. She lives the retired, holy life of a priestess, or a saint. While in France last summer I translated a very great book, **THE PROBLEM OF LIFE**, by Leon Denis. The messages were received for a period of eight years, through various psychics, all French. Meanwhile my own book, **THE WORLD AND I**, was written in America, last year containing messages received from my husband through the Ouija Board without the aid of any mediums. One book was written in England, one in France, one in America, yet these three books contain identically the same kind of information regarding certain phases of life after death. All three speak of reincarnation as a fact known to them. Claude has given his mother most interesting facts regarding her own and his former lives, and my husband has written for me four of the seven incarnations which we had before this last one. He has promised to give me the other three here in London. Leon Denis, through his guides, tells most compelling stories of and the laws governing incarnations.

Many spiritual communications from the worlds beyond deny reincarnation, just as many people do on earth, and there are as various grades of mind there as here, and more subtle phases of development. It requires hundreds of years in those realms for some souls to grasp the higher laws. Meantime the more we think, read and meditate on spiritual

things the better we will be prepared to enjoy life when we leave this body, as we all will. I think some of you heard me tell the story of two American soldiers sitting beside two French girls in the park at Tours, France. One of them leaned over and said to the other, "Say, Bill, I'd give ten dollars if I could talk their darned lingo." If he had studied French an hour a day for ten years before he enlisted he would have known this lingo. So with us regarding spiritual things.

I recently met three mothers of English boys killed in the war, who tell me they have for a long time been giving one hour a day to silent meditation and prayer, and have now attained a state of serenity and quiet which enables their boys to communicate with them. Two receive the messages by automatic writing, and one has developed the power to hear the inner voice. Her son speaks to her in a voice audible only to her. In a very interesting book called **THE LETTERS OF HELEN AND HARRY**, there is a statement made which we would do well to remember. Harry writes to his mother from the spirit world regarding a man who has recently died; he says the man found it hard to get on in his new realm, and is very slow of development. "No, mother," Harry continues, "It is not because he was victim to the tobacco habit, but because he was always so terribly critical of other people on earth; one hour of carping criticism puts a soul back more in spiritual development than any kind of a bad habit of the flesh." We would all do well to remember this, and now I am going to end with a little criticism myself. I want to say that in spite of my happy anticipations of death, that experience yet holds one grim dread for me. It is the fear that after my departure, ambitious mediums will declare that I am dictating poems through them. I have never yet read any poems so dictated that did not indicate a deplorable degeneracy on the part of the dead poet. I here and now declare to you that while I hope to share with you the beautiful things I discover in the spirit realms, I shall send them in plain prose, saving my poetical utterances for the heavenly regions, where I can do the proof-reading.

FRANCIS BACON, BARON VERULAM, VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY, M. A.

(Continued from February Issue)

IT is fairly clear that the Count was none other than Francis II, and taking the "Life" in the Encyclopædia, already mentioned, in connection with the interesting information in Mrs. C. O.'s book, we can form a good general idea at any rate of that mysterious Prince's history down to the year 1784, when he seems to have found it advisable once more to go through a feigned "death," this time under the name of St. Germain. He was then in fact 108 years old and had been using the name of St. Germain from 1710 at least, and probably from 10 years before that. We have seen what astonishment his great age and youthful appearance excited in Mme. von Gergy even in 1760, and 24 years later it must have been high time to do something to evade inconvenient public curiosity.

A report of the supposed burial "of St. Germain" is quoted by Mrs. C. O. (page 151) from a Danish book by Louis Bobe published at Copenhagen in 1898, the title of which in English would be JOHN CASPER LAVATOR'S JOURNEY TO DENMARK IN THE SUMMER OF 1793. "The church record of Eckernforde shows that St. Germain died on February 27th, 1784, in this town, in whose church he was entombed quite privately on March 2nd. In the church register we read as follows: Deceased on February 27th, buried on March 2nd, 1784, the so-called Compte St. Germain and Weldon "(further particulars not known)" privately deposited in this Church." This account goes on to give particulars of an entry in the church accounts as to the cost of the tomb in the Nicolai Church. It also says that 'on the 3rd of April, the Mayor and Council of Eckernforde (which is in Schleswig) gave legal notice concerning his estate—as the Compte de St. Germain and Weldon (the latter word is elsewhere spelled in plain English Well-done) who during the last four years has been living in this country, died recently here in

Eckernforde, his affects have been legally sealed . . . as until now nothing has been ascertained of any will having been left.' "

Mrs. C. O. then quotes contemporary evidence by the Duchesse de Addemar to show that St. Germain was still alive in 1788 as well as a statement from a Masonic source that he was one of the Freemasons invited to the great conference in February, 1785, and evidence to the same effect from "a thoroughly Catholic source" the late Librarian of the great Ambrosiana Library at Milan—Cesare Cantu—in a book *Gli Eretici d'Italia*, Turin, 1867, Vol. III.

The Count, assuming him to have been Francis II) was born at Borsi, Zemplén County, on the 27th of March, 1676—just eight years, it will be remembered, after the probable date of his death in the Bacon body. He was brought up by his mother, Helen Zrinyi, in an ultra-patriotic Magyar environment, though the Emperor Leopold I claimed a share in his tutelage.

In 1682 his mother married Imri Thokoly, who "took no part in the young Prince's education, but used him for political purposes, with the result that he lost the greater part of his estate and one million florin's worth of plate." At the age of 7 years (1683), as he related himself in conversation in 1723, he was wandering in the woods with his mother, a price having been set on his head; and five years later he witnessed the heroic defence of his ancestral castle of Munkacs against Count Antonio Caraffa in 1688. On its surrender he was transferred to Vienna, to be brought up as an Austrian magnate. Cardinal Kollonies, sworn enemy of the separation of Hungary from Austria, sent him to the Jesuit college at Neuhaus, Bohemia. In 1690 he completed his course at Prague, and in 1694 he married Marie (or Charlotte) Amelia of Hesse-Rheinfels. The forego-

ing particulars are from the encyclopædia. Mrs. C. O. quotes (page 21) a statement of Prince Karl of Hesse "that the Count was placed, when quite young, under care of the last Duc de Medici (Gian Gastone) who made him sleep while still a child in his own room." This must have been during the period of five years which elapsed between his mother's flight with him to the woods, when he was 7 years old, and the capture of his ancestral castle in 1688, after which he was taken to Vienna, being handed over by his mother to the Emperor, who undertook to become his guardian and to be responsible for his education. It is noticeable, as confirming the assumption of the Count's identity with Francis II, that Francis's mother having been left a widow married in 1863, when he was but 6 years old, a man who used him for political purposes, with the result that "he lost most of his estate and a vast quantity of plate."

This agrees well enough with the Count's statement that at 7 he was wandering in the woods and a price was set on his head—to which he added that on his birthday (7, presumably) his mother "whom he was not to see again," bound her portrait round his arm. "At these words St. Germain threw up his sleeve and showed the ladies the miniature of an exceptionally beautiful woman, but represented in rather peculiar costume. 'To what date does this dress belong?' asked a young Countess. Without answering this question, the Count put down his sleeve again and brought forward another topic." Here again is a confirmation of the belief that the Count was not a son of Francis II, who in 1723, when this conversation occurred, was only 47. For the antiquity of the costume in the portrait suggests that the Count's mother would then, if still living, be far older than that, and much more likely to be the mother of Francis than to be his wife.

As has already been stated, accounts vary as to the names of the children born as issue of the marriage of Francis II (Count St. Germain) which took place in 1694; but according to one account which may be quite correct, the eldest was

named George, and was born on the 28th of May, 1696. He had the Emperor of Austria for Godfather, and died at the early age of four. The next child was named Joseph, and was born on the 18th of August, 1700. He received the title of Marchese di San Marco and died in Turkey in 1738. The third and last child was named George and was born on the 8th of August, 1701. He received the title of Marchese di Santa Elizabetta, and died in France in 1756. The author received these particulars from a French gentleman who stated that they were derived from ordinary historical sources. Assuming them to be correct, they are one more indication that the Count St. Germain was not a son of Francis, because as the reader will remember, the Count called himself the brother of these very princes, and as such took the name of Santo Germano, or the Holy Brother. Brother he could not have been in reality, because the only brother of the Marcheses had died almost an infant 35 years before. None of the indications which have been mentioned, taken alone, might be regarded as proof, but taken together they are of rather convincing character. As the family died out with the two Marcheses there is no one else that the Count could have been but the father.

Now to return to the question of what he may have been doing during the twenty-four years between 1711 (when he gave up the struggle with Austria and left his country for good) and 1735 when he is supposed to have died at Rodostro. It has already been suggested that he may have gone to England and supported himself by his pen, one of the first fruits being *THE SPECTATOR*; and we may be pretty sure that if this assumption is correct, he would also turn out a good deal of other literature (as he had done in the Bacon body a hundred years before) labelling the whole with other mens' names, as assuredly there is none labeled "Racoczi" or even St. Germain. He would readily find as before, men willing to have the first-rate work of another published as their own and to loyally respect his desire to remain anonymous.

(To Be Continued)

SCHOOL OF THE OPEN GATE

It is my privilege to make acknowledgment in these columns for a Karmic opportunity. I have been a near neighbor of the "School of the Open Gate"; day after day the radiant spirit of its childhood has drawn me to it. I have felt the refreshment of the rushing welcome of warm arms, have felt the joy of a regulated freedom, have felt the peace of unstrained effort, which marks its atmosphere.

Sometimes from my windows I have watched happy groups upon the hillslopes joyously playing the game of learning under the open sky; I have heard the eager plea—"Please, Miss Conklin, may we have ten minutes more with Miss Jewitt, we cannot bear to stop yet!" the assent, and then a distant jubilant chorus of "goody, goody" and the clapping of hands. I have watched with a thrill the wonderful pliability of this school which is seeking to work out in practical form the vision of advanced educators, is seeking to emancipate children from a tyranny of Teachers that has enslaved and stifled these ardent young prophets of the race, through the past centuries.

Does it seem that I am too enthusiastic about what may seem to many to be just an ordinary small school?

Recently there came from New York City a young woman,—an educator, who left behind her a position at the right hand of Angelo Patri, the famous school teacher of a great city, who has made famous his Public School 45 in the Bronx. She came against the pull of Eastern educators who knew her unique value, who

wanted her with them; she came drawn irresistably by our little school in a nook of the Hollywood hills,—her "Dream School," as she called it. She found it a growing reality. She has been willing to make big sacrifices to help it to realize its ideal, she is now one with it, a glowing focus for the forces of the new education. Miss Leah Press could only give herself thus to something out of the ordinary, her genius is not for the cheap or the commonplace. Her one cry is "More children, more children" and in that she echoes the cry in all our hearts. As the school grows, as it receives ever increasing support, much that we have the urge to do will become possible. I say "we" because recently I have been asked to become one of the guardians of this garden of children, in other words,—a member of the Executive Council.

In spite of the fact that the influenza epidemic has brought many hardships to the school, its growth has been so steady that the need for a boarding school can no longer be resisted. In a few months, a delightful house in a nearby canyon will be open to receive resident children. The city is only just around the corner but in this peaceful sun-warmed hollow, fragrant with flowers, half-cultivated and half-wild, rabbits and children will forget the proximity of motor and street car. The house is of the country too,—generous flat roofs, open verandas,—an abode ample yet simple, a house of happiness to be, for those children of the new age who will bless it with their presence.

GEORGINA JONES WALTON

Education is today a matter of supreme importance, and not only education but the question of the children generally and our attitude towards them. I have spoken many times about education, and our brothers know my opinion that in every respect love should take the place of fear as the motive power in all our education and in all our dealings with the children; that it matters much less what they learn, or how much they learn, than that they should be happy, not only now and then at certain specified times, but every moment of every day. Some have not, perhaps, learned the paramount importance of perfect love in all their dealings with children,—the necessity of giving them surroundings in which there will be no red flashes of irritability but only calmness, gentleness and peace. We ought to take an interest in all our fellow-men, but most especially in the children.—C. W. LEADBEATER.

FROM MR. ROGERS

Brisbane, Australia, Oct. 1

Australia is at once a better and a worse theosophical field than America—better because in a given population there is a larger percentage ready to listen — and worse because the population is hard to find! The average American—if I am one—has a rather vague knowledge of Australia and is not in the least prepared for its surprises. But a few general facts will present a clear mental picture of some of its features. Imagine a territory about equal to that of the United States containing only about as many people as live in the one city of Greater New York! To put it differently, suppose the United States to be uninhabited and the population of Australia to be magically removed there. Cut the peninsula of Florida from the U. S. map and you will have in the coast line from Maine to Texas a rough duplicate of the east and south Australian coast. On the vacant map put a city of 160,000 population where Boston was. Where Washington stood put another city of 750,000 people. At Charleston fill in another 600,000. Jacksonville's place will be taken by a fourth city with 200,000 inhabitants. For New Orleans substitute a city of 150,000 people. Scatter between those five chief centers a score of little cities with from 15,000 to 30,000 population. Then distribute in villages and in the country a slightly larger number of people than live in the five large, and score of small cities and you will have roughly the Australian situation. The villages and rural settlements stretch backward from the coast for hundreds of miles, a very large part of it being remote from railway connections.

The theosophical propaganda ground lies almost wholly within the few large cities. There are a very few centers in the smaller cities but none of them would be called strong from the American viewpoint. But the important difference is this, that the percentage of the population that can be interested in theosophy is decidedly above the American average. This city is now giving unmistakable evidence of that. The population is 160,000.

The attendance at the first two meetings averaged over seven hundred, the second being the larger. There is not a city of any size in the States that can do that. But it should be explained that the first meeting was under Government auspices. I have volunteered for war work and am opening the course in each city with a recruiting speech. The presence of the Governor and the military band was undoubtedly a fine advertisement. The Australians are much more like the English than the Canadians are, and official sanction counts heavily with them. The Governor comes from England and is the King's representative. But while that may have added a couple of hundred people it in nowise accounts for the continued attendance and interest. There is no doubt that the people take more readily to theosophy, for some reason, than in America. The mayors in all the cities thus far have presided at the opening meeting and one of them warmly endorsed theosophy although he has no connection with it. In one of the cities a judge of the Supreme Court was a regular attendant, while occasionally clergymen come and express favorable opinions.

If you ever come to Australia and wish to really see it you must not stay in its large cities. To reside in Sydney or Melbourne would give you no more idea of Australia than a residence in Boston would acquaint you with Arizona. Outside its cities the one word that sums up Australia is "Primitive." The country is much what mid-western America was a half century or more ago. Everything is primitive. A city of 25,000 population will be without either streetcars or sewers. First class hotels carpet parlors with linoleum, only, and other things correspond. As there are neither sewers nor cesspools the conveniences are on par with those of remote American farms—by no means equal to those on many American farms. That was surprising enough in a small city, but imagine one's surprise in finding a city of 150,000 population also without sewers! It was almost unbelievable. But there the

first-class hotels do have sanitary systems of their own. The residences depend upon scavengers that make a weekly visit. In some of the first-class hotels of the smaller cities it is not possible to get warm water and guests have to take cold baths or go without. In some of them I have found only candles for light in my room. Typical of the Australian disregard of personal comfort is the total absence of door and window screens. The most aristocratic residence and the finest hotels are alike without them. I have not seen a fly screen since leaving Canada. In the culinary department the hotels are quite the equal of ours, if not superior. But they are more difficult for the vegetarian. On one menu card I counted seventeen meat courses and only two that were non-meat dishes; on another ten meat courses and only one vegetable—potatoes.

The people of Australia form two distinct classes. One is a very fine class, with high ideals and a strong sense of personal responsibility. Naturally enough our theosophists belong to that division. That class includes most of the business and professional people and in the audiences one sees fine, clean-cut features and a great many strong, manly

faces. The other class is most distinctly of the "yellow-dog" variety. It has power here, political and economic power, with apparently little sense of personal responsibility, and it is making a lot of trouble in relation to the war. It defeated conscription and is now opposing enlistment with such success that Australia cannot keep up her army at the Front and her heroic soldiers there have called again and again for reinforcements, but have called in vain. The most strenuous recruiting efforts of all who are for the vigorous prosecution of the war are not sufficient to raise even one-half the number of men that should be sent to France to make good the losses. The "yellow dog" element, as it is commonly called here, is so strong that it seems to have the Government almost completely cowed, and it has great ambitions for the future. But there is a day of reckoning ahead if the deep resentment of the rest of the people is any indication. Australia seems likely to become a political battlefield in a struggle of great bitterness, and the strong foothold that theosophy is getting in her cities will probably be of much importance in the near future.

L. W. ROGERS.

OH, HOUSE OF MY GOD

BY CHARLOTTE DE BORDE BURGESS

I would keep thee, Oh, house of my God,
Pure as snow on unscalable peaks,
Or a cedar of Lebanon washed
In the rain from those ramparts returned.

And all of the guests gathered there,
How true and how pure must they be!
E'en as guardian angels that flit
O'er a sweep of immaculate sky.

For here are the children conceived—
The children of God and my soul—
And they fare forth as kings of the realms
With their message of August import.

And as blithely I go to my tasks,
How, then, can I too proudly bear
This body—these mansions of me—
Since I know 'tis the kingdom of God?

THEOSOPHISTS AND SOCIAL RECONSTRUCTION

THE most important questions before the world today can be grouped under the head of Social Reconstruction. The fixing of international boundary lines, the disposing of African colonies, the settlement of indemnities, all of these sink into insignificance beside the problems of internal readjustment that confront each nation. It really makes little difference to a people where their seat of government is located, but the form of government to which they are subjected is a matter of supreme importance.

The problems of the hour are being approached by different leaders in accordance with the varied teachings to which they subscribe. As these teachings are, in many cases, diametrically opposed, there is danger that so much time will be spent in mere argument that the country will be confronted by grave dangers before any real forward steps are taken. Already definite predictions made by this Bureau in previous issues of *THE MESSENGER* regarding events after the close of the war are being literally fulfilled, and others will be unless immediate action is taken.

A unifying force is needed. An influence that can reconcile apparently conflicting teachings and show the warring classes wherein their common interest lies. Theosophy is such a force. Its teachings if applied to existing problems would solve all difficulties, reconcile all opposing interests and establish a degree of social justice that would prevent future conflicts. It therefore becomes the duty of every Theosophist to do his part in giving these teachings to the world.

The important difference between the Theosophist and many reform leaders is that the former approaches these questions with no thoughts of hatred or anger. He recognizes the existence of the evil and is eager to eliminate it, but he does not hate it. He feels no anger toward those responsible for its continuance. He recognizes that his reactionary opponents are merely manifesting the results of past as-

sociations and habits of thought. They represent a certain stage on the path of spiritual evolution and are no more to be blamed for failing to grasp the great fundamental principles of justice, that seem plain to him, than a frog is to be blamed for not flying like a bird. Having no anger or hatred in his mind he can look at both sides of each question fairly and without prejudice and can judge impartially. He does not seek to be a leader for the sake of notoriety but becomes an enthusiastic worker because he recognizes that those who are suffering are literally his brothers and sisters; that their life is one with his; that as long as the least of them is a slave he himself is to that extent enslaved.

Justice and hatred never go hand in hand. The mind that harbors thoughts of anger is not competent to plan the details of the new civilization. True justice is born of love, and only as love enters into our consideration of social problems can justice be established. Theosophists are working to make Brotherhood a reality on the physical plane even as it is on the higher planes. When it is grasped as a fact and not a theory, and when we understand the great evolutionary plan as taught by Theosophy, we understand both radical and conservative and through our understanding draw them closer together.

Those who seek to gain reforms by arousing class hatred are sowing seeds of destruction both for themselves and their reforms. On the other hand those who help to perpetuate the injustices of the present social order are generating a karma terrible to contemplate. The Theosophist seeing both dangers works for the reform, but with love and not hatred in his heart. Those who work thus carry the key to success. Are their numbers sufficient to prevent class war, chaos and anarchy? Time alone can tell.

W. SCOTT LEWIS,
Secretary,

BUREAU OF SOCIAL RECONSTRUCTION.

FROM THE NATIONAL PRESIDENT

MY TOUR

Philadelphia was my first point of activity, since it seemed more agreeable to the Lords of Karma that I should be detained in the snows of Colorado than that I should lecture to the people of Pittsburgh where I was scheduled to speak first. And by the way it gives one a queer feeling to realize that at a particular moment one is expected to be addressing an audience hundreds of miles away and that some power infinitely greater than oneself is holding one back. But I could not fret in concert with the "prominent movie producer" and say that I was "losing a thousand dollars a day."

During my three weeks' visit in Philadelphia I was kept exceedingly busy filling the many engagements Mrs. Stevenson had arranged. There were two private receptions at the palatial home of Mr. Samuel Price Wetherill, Mrs. Stevenson's father, at which I met some of the leading people of Philadelphia. On each occasion I spoke—once at length.

I spoke twice at the Bellevue-Stratford—once at a banquet and once in the rose garden to the general public. The first talk was on "Reconstruction" and the other on "What Theosophy Is." I also spoke before an assemblage of Club women; then before the Rotary Club, and again at the University of Pennsylvania, where I was introduced to the widely known Oriental scholar, Dr. Jastrow, who acted as chairman.

My talk to the members and their friends was given at the Art Alliance.

One of the most vital contacts I made was with the Graphic Sketch Club founded by a young Jewish philanthropist, Mr. Samuel Fleisher. Here I spoke to a group of art students and never have I had a more enthusiastic or appreciative audience. My theme was "Art as a Religious Ideal."

This Club is located down in what may be called the settlement region of Philadelphia. It was founded eighteen years ago by Mr. Fleisher in order to give the boys and girls of that depressed region

an opportunity to express themselves in lines of art and to come into an environment that he rightly thought would unfold their better natures as their squalid homes could never do.

The results have been striking. As one walks through gallery after gallery one looks on beautiful works of art all done by the members of the Club who came in originally right off the street. Thousands have been helped and trained here under the most democratic conditions, for the boys and girls run the Club themselves. It is not a school, yet there are teachers present, but they only give advice when asked. I was told of at least one famous name whose career began in this Club, a boy whom our police courts would scarcely have thought possessed of the latent powers that readily unfolded under the wisdom, love and freedom embodied in the grand ideal of that nobleman among the helpers of humanity who founded this most useful and productive center. Space forbids that I should go further into details, but I will say in a word that I found here how that which to the superficial view would be unpromising levels of humanity are transformed into artists and citizens of general usefulness by the simple means of just getting the opportunity under exceptional surroundings, not the least feature of which is the loving interest constantly shown by the "patron saint" of the Club. Would that there were many Samuel Fleishers in many cities.

When I reached New York I was congratulated upon the success of my Philadelphia visit. I explained that it was in large measure due to the exceptional publicity that was given the visit and the prominent people I met at the Wetherills and Van Rensselaer's. "Peggy Shippen" who has a column every day in the PUBLIC LEDGER, has long been a power in Philadelphia society and she was indeed most kind and just to the Theosophical ideals I tried to present—an experience one does not always have at the hands of reporters. But "Peggy Shippen" is not a "reporter." She is a woman of deep

culture, wide experience and hearty good will, and is prominent upon the staff of her paper.

It has been my hope that on this tour I could meet many men of prominence and discuss with them some ideals that seem real to the Theosophist for the solution of the greatest problems that remain yet to be solved in this critical day. In one case I felt discouragement, for the gentleman "talked a blue streak" for a half hour or more, telling me how he loved the laboring man and how he felt nothing could ever happen to him or his interests. If such men, and he was one of the richest in America, deafen their ears to those who know something of the Ancient Wisdom, they prove themselves poor students of history. But they do not all do so. Some strong and fine ones have eyes to see and ears to hear, and they are convinced that there is a new day ahead and that new methods, brotherhood methods, must be adopted to meet the new needs. May these come more and more into prominence.

In New York I spoke twice in the beautiful hall on the twenty-fourth floor of the McAlpin Hotel, each time on a Sunday night. Then once at the New York Lodge Rooms, once at the Central Lodge Rooms, and once for the Order of the Star in the East. I also addressed a Co-Masonic Lodge and spoke at a banquet arranged by the Indian Home Rule League of America. At the latter the ex-Congressman (or Congresswoman?) Miss Jeannette Rankin, was chairman, and among the speakers was the distinguished patriot, author and orator, Mr. Lajput Rai.

The work of this League is not all plain sailing by any means. The active spirits of it are Mr. Rai, Dr. Shastri, known at Krotona, and Dr. Hardiker, ably aided by Dr. Sunderlund, an ex-missionary, and Miss Rodman, a public school teacher and humanitarian. The League is absolutely committed to a policy of constitutional activity along lines of educating the American public as to the actual facts of India's

life. It has no sympathy with the methods of the very few Indian revolutionaries who have done so much to injure India's cause in this country.

As Mrs. Besant is to be in England in April, the League hopes she can come to this country and tell the truth about India, and has asked me to cable her to this effect. Is it too much to hope that she may come? It might mean much to India's cause, for the reactionaries in this country are said to be snobbishly allied with the most ultra-conservative British viewpoint and are more opposed to Indian Rome Rule than the British themselves. This element is powerful just now and is not helping India's cause in Paris. However well informed President Wilson and Col. House may be, it is important that the American public should back them up with something other than the prejudices of the capitalistic Tories, and the indifference of the rest of the country. If Mrs. Besant were to come before the American public for a few weeks, her voice and pen would achieve that which could not be done by anyone else.

A nation is like an individual. It must be at liberty to express the best that is within itself in its own way. If India is to be the future spiritual leader of the world—an opportunity that Rome has failed to rise to—she must be in position to develop her latent powers in this respect. A destiny so momentous as this is one that inspires the labors of even the most nascent idealist. Indeed merely to help India gain the privilege of just getting on her own feet once again is a task that appeals to every theosophist, for he stands for liberty, for self growth, and the recognition of the brotherhood of peoples regardless of color. The principle of self-determination of nations is a Theosophical principle. Today the press states that resolutions have been presented in Congress asking that this principle may be recognized in the case of Ireland. Good; but why not India also? Americans are utterly ignorant of India's needs.

THE AMERICAN SOUL

At a meeting of the Franco-American Committee Mr. Henri Bergson, the well-known philosopher, spoke as follows on American mentality:

Because Americans had to clear a new continent, to struggle for life, people have believed that they were men moved by interest, occupied only with material things. What a mistake! For one who has lived in America, there is no country in the world where people care less for money; you need only see how they spend it, how they give it, and why they earn it. They earn it, they seek it only to give to themselves proof that they have made all the effort possible. Money, over there, as I said, is a certificate of 'efficiency.'

Anyone who has lived in America knows fully that ideas, moral and religious questions hold the first place there. Anyone who has studied American literature and philosophy knows that the American soul is permeated with idealism and even mysticism.

That America's mission is to lead the older civilizations out of their well-worn and stultifying ruts into the ideal ways set for the future is becoming more and more clear to discerning minds. Of England's attitude the London *Graphic* says:

It is the oldest canon of self-sacrifice that a man be willing to lay down his life for his friend. It is the canon of the new civilization for which the world waits that countries shall give their lives for principles. The Americans have set us an example. England, patient, persevering, often blundering, never yielding, must not lag behind in gratitude to India, which, all unknown, has done the same thing.—From the London *Graphic*.

America's lesson taught the mother-land in 1776 has proven of priceless value to the Empire in the colonial expansion that followed, and yet unless it be recognized in relation to India it will not have reached its real climacteric value. America's lesson taught in 1812 in insisting upon the freedom of the seas was a principle won for all the world, and yet unless it be recognized in the peace settlements at Versailles it will have failed to have become an international possession. America's lesson taught in the federation of a whole continent of sovereign states will have been in vain unless the outcome of

the war shall be the establishment of a League of Nations to keep the peace of the world. Truly has Mrs. Besant spoken of President Wilson as "the conscience of the Race," for he is wonderfully interpreting the Soul of America,—the spirit of our national Deva—the Over-Soul of the great North American continent wherein the spirit of freedom and spiritual idealism abides.

A WORD FROM THE FRONT ON RECONSTRUCTION

The following excerpt from a letter written by a Major in the Motor Transport Corps at the Front, to his father, who is one of the captains of industry of America, is fraught with interest:

It is astonishing how few of the men I meet have any fundamental confidence in "the people." The ideas of autocracy still color the view of Americans of a certain type and of most of the French and British I have met. Few people seem to realize the far-reaching social and international changes which will have to be effected before this mess gets anything like squared away for another long run. To my way of thinking Uncle Sam and Johnny Bull will have a lot of important matters to discuss soon after the German Menace is brought under control.

I believe that the greatest self-control and the most enlightened leadership will be necessary to avoid the indefinite postponement of a condition of international stability.

If we continue to place *prime* value on the domination of the great "international highways of trade"—if we continue to place more faith in *might* than in right we might as well expect a couple of generations of international grief and strife. If we can rise to the great opportunity now offering of remoulding the "International Ideal" and of bringing the public objective on to the plane of placing more value on "being" than on "having," then there is some chance of worth while peace. Otherwise the outward form of the struggle may change but its fundamentals will remain unchanged and we will face revolutions in some countries and bitter commercial rivalries between present allies. Once more it looks as though Teddy were right. It may strain our sense of the credible—but our choice is between Hell and Utopia. Also if the latter state is to be even approximated in an international sense some one has got to do some hustling. People will have to decide whether to stick to the old philosophy that human nature is rotten and is going to stay so, or whether to adopt the more strenuous view that you can get whatever you want if you only want it bad enough.

It is my hunch that the American people have made up their minds, or soon will, that a

daring stroke for a revision of the international standard is the *only answer*. If they accept the job they will "put it over"—if they don't nobody else will, or could, and the most promising opportunity in history will be lost.

It is highly interesting sounding out the views of people I meet. Most admit the alternatives to be Hell or a relative Utopia, but have not the confidence in the masses to believe that they will compel their leaders to pay the price for the latter state. The dollar still grips their imagination. They cannot conceive of the British people wanting international peace badly enough to pool their interest in Gibraltar, to share their control of the Suez Canal. They cannot even imagine the American people pooling the control of the Panama Canal as a condition to such a deal. Neither can they predict a satisfactory division of the spoils of war when the inevitable occurs and Constantinople falls to the Allies. Without some international tribunal in which sufficient confidence can be placed so that it can be trusted with the care of such vantage points we must continue to depend on chicanery and force rather than even a semblance of justice.

No such tribunal could be created if the sole idea of nations is world dominion. But if there is to be such a thing as international character no one who does not *desire* to dominate the trade of the world will want the reputation for handing on to the means of doing so and losing thereby the goodwill and confidence of the rest of the world.

Pardon my long discourse on affairs remote from the every day doings of a Major in the Motor Transport Corps—but my personal doings are too intimately mingled with the doings of our Army to permit of such discussion by letter, and after all the bigger topic is more worth thinking and writing about than the doings of one man.

WAR DOGS

It is well to be reminded, and in turn to remind our fellows of the divine possibilities evolving in the kingdom below the human. I have seen no reminder more forcible than that which comes to us in the reports of the courage, heroism, devotion to duty, and absolute fidelity of the dogs used in warfare. The following story taken from the *Philadelphia Bulletin* is a good one in point:

Sentinel and liaison dogs are of greatest value. The former goes into advance posts with his master, and is trained to give the alarm by a low growl at the approach of any other person. These dogs can hear an advancing man at 400 meters, and are of great value at night. The liaison dog is trained to carry messages from one of his two masters to the other, and is used for despatching orders. It takes about three months to train dogs to travel as far as three kilometers in this work. Many

can be taught to go in both directions. A liaison team consists of two dogs and their two trainers, who always work together.

Real pollux, they are, too! no embusques among them! They share all the hardships of front-line life and all the dangers, and they share, too, the "wooden cross," or military honors. When their regiments get the *croix de guerre* so do they; and often they have been mentioned in despatches.

The other day I was taken before one hero, a small, fuzzy-haired, dirty-yellow-and-black, tailless fellow called Bouee (Buoy). Three times he has been cited a *l'ordre de l'armee* for his services. The latest citation was received on a day of heavy action when all telephone wires had been destroyed, and Bouee was the only means of communication between a commandant and his force. It reads:

"BOUEE NO MLE 1375A.

"*Chien de liaison* of the first order; fulfilling his duties in a perfect manner, of the Xme Regt. d'Infanterie. During a very violent bombardment at each shell explosion the animal crouched to the ground and then immediately afterward continued his way to his destination. Absolutely remarkable for his regularity and his quickness; nor does he allow anything to distract him when he is given a duty."

But with all his military honors, Bouee is modesty itself. As I sketched his portrait he seemed positively bored.—C. LeRoy Boldridge in Scribner's.

AN OPPORTUNITY

The following offer presents an opportunity which I hope some properly qualified American or Canadian woman may wish to embrace. Any one interested should write to Mr. Ramanathan direct. I will gladly loan the college booklet to which he refers to any one who needs to see it.

RAMANATHAN COLLEGE

Chunnakam, Ceylon, 20-11-18

Dear Sir:

Mr. Fritz Kunz, of the Theosophical Society, has suggested to me that I should write to you and ask you to kindly let us know whether it is possible to get a trained mistress for the above College, which is a Hindu Girls' College, in the North of Ceylon. The salary would be \$150 a year and board and residence, together with a second-class passage to Ceylon. We should like a lady to come for two years at least.

I am sending a College booklet which will give you some idea of the work and of one's needs, and shall be glad to give you any further information you may wish to have.

Trusting I am not troubling you too much, and hoping for a favorable reply.

Yours sincerely,

R. L. RAMANATHAN

FROM THE NATIONAL SECRETARY

WHAT CAN I DO FOR YOU?

WHEN the old, old story of "universal brotherhood" becomes a living reality in the hearts of men everywhere, then will begin the writing of the first chapter of the real book of human happiness.

The goal of the evolution of the ages may be said to be nothing less than the attainment of a practical brotherhood of humanity. Repeated efforts to accomplish this *en masse* have failed in the past because the individuals concerned have not been able to measure up to the standards required.

In the crisis that attends the period of transition that we are passing through today there has not yet been found an organization composed of far-seeing and truth-loving people that has embodied as its primary object, and demonstrated, the *practice of brotherhood*. When found, it is not unreasonable to suppose that cosmic forces will pour into that organization the living breath of life.

All classes of Society have been seized by a soul restlessness that can be satisfied only by the application of certain fundamental truths in a practical way for the good of all. They eagerly await the leadership of an organization that can point out methods by which the results desired may be obtained. Not precept only, but example is wanted.

The tired world-workers will be content with no system of ethics, no religion, no philosophy that does not include a practical application of its principles to relieve the nerve-tension and vital exhaustion created by our one-sided civilization. The positive life-forces must be given a chance for individual expression.

The new day is at hand. The human race is taking a step forward in its spiritual progress. Whoever or whatever stands in the way to oppose the expansion of the race consciousness will be crushed or thrown aside.

Great is the opportunity presented

where, with the seal of approval of Divine Law operating from above, and the expectancy of countless millions looking for help and relief from below, all humanity may be helped. The organization that fulfills the divine requirements may expect the approval and blessing of the Great Ones, and an expansion without limit.

Certain essential principles, at least, may be laid down as necessary to insure the successful practice of brotherhood. If these principles are absent, either in an individual life or an organized body, that body may expect ultimate failure.

First of all, honesty and fair dealing must underlie all relationships and transactions, whether physical, moral, mental or spiritual. Honesty with the inner self logically precedes honesty with other selves. The open life of the square deal for all establishes a confidence and trust that must furnish the basis and permeate the superstructure of a genuine brotherhood.

The practice of the principle of common honesty leads naturally to a system of dispensing plain justice. On this basis, before judgment can be rendered on any question, before the final solution for any problem can be arrived at, it must be viewed in the light of justice to ALL CONCERNED. Thus, final decrees, deducted from carefully correlated data, are more certain to promote the good of the Whole, than would those derived from a partial and therefore selfish view. Unity is thus maintained; co-operation made effective; and harmony results.

The meting out of justice (and men ask nothing more) insures the preservation of individual rights—a most important factor. Assured of fair treatment under all circumstances, individuals are in a position to give their entire time and attention to the doing of their own work and the minding of their own business, content to allow others the same privilege. The demand to be free from the entanglement of idle tongues is justifiable from many angles, in the light of truth.

At the very heart of the theorem of individual rights lies the corollary that insures a high respect for the rights of others. Unselfish service to others is the rule. Sincerity of attitude, and a broad tolerance toward the views of others, stimulate the latent good without interfering with personal freedom in any way.

The result attained is a tendency toward that freedom of expression that is the inherent craving of every soul. Expression in thought, speech and action, unhampered by unfair and unkind disapproval, enables the individual to turn his powers inward for communion with his Higher Self, and then outward for expression in the outer world of action. The following of the spirit of the law, rather than the mechanical interpretation of the letter, should ever be the aim.

The predominant note "For the Common Good", necessary to solidify and harmonize the varied elements involved in practical brotherhood, must be ever present, a strong and vibrant factor. Spiritual attainment is the measuring rule to be applied to all conditions. Wealth, fame, social standing, and other false standards which rule the social world are then translated correctly in terms of spirituality. The Unity that sustains creation compensates those who embody that principle in all relationships of the daily life.

Brotherhood may be practiced by the non-performance of actions, as well as by the forming of ties with another. Often the refraining from speech that is not sincere, refusing to speak words that are felt to be untrue, and even the total ignoring of another, may be considered real acts of brotherhood, where the rule of honesty is applied. It is a false brotherhood that deals in terms of flattery, vanity, insincere speech, double dealing and tale bearing.

In the establishment of ideal relationships there must be a harmonizing with the divine law, and its constant application to the daily life with extreme resoluteness, if the structure is to stand upon an eternal foundation. The individual or organization that runs counter to the higher laws is doomed to failure, only the element of time entering in.

Those who refuse to promote the wel-

fare of the brotherhood of humanity, and thereby cause suffering, are unhappier by far than those who suffer. Men in power, the strong and dominating, those higher up in the many walks of life, are guilty of diverting the spiritual laws from their rightful channels into the ways of separateness, selfishness, and for personal gain. But the law is stern; who transgresses Unity can not escape the penalty.

The practice of brotherhood may become a reality where there is the determination and the will to do. The results to be attained may not be perfect, and yet that is no excuse for a non-endeavor to do those things that one is able to do. Many who look to a future time when "conditions will be better" are blind to the knowledge that the same conditions may be improved NOW if the desire for the change is sufficient.

When the world is ready a great Teacher will come, it is stated. Is this not another way of saying: When men engage in the practice of brotherhood earnestly and seriously, instead of discussing it as an intellectual theory, the world will be made ready for the coming of such a Teacher.

POINTS WAY TO NEW AGE

One of the most remarkable documents to appear since our forefathers gave to the world the Declaration of Independence, is said to be the platform drafted by the British Labor Party. This platform is one of the ablest contributions to the literature of politics during the last century.

The fundamental principle which the platform points out is the fact that the war has shaken the old order of society to pieces and that it is upon these ruins that the wisdom of the race must erect a new structure of government and a more co-operative civilization. In part the platform says:

We need to beware of patchwork. . . The view of the Labor Party is . . . that what has to be constructed after the war . . . is Society itself. . . Count Okuma, one of the oldest, most experienced and ablest of the statesmen of Japan, watching the present conflict from the other side of the globe, declares it to be nothing less than the death of European civilization. Just as in the past the civilization of

Babylon, Egypt, Greece, Carthage and the great Roman empire has been successively destroyed, so, in the judgment of this detached observer, the civilization of all Europe is even now receiving its death blow. We of the Labor Party can so far agree in this estimate as to recognize . . . at any rate the culmination and collapse of a distinctive industrial civilization, which the workers will not seek to reconstruct. . . The Labor Party's leaders waste no time in discussing the division of territories, etc. . . but propose to clear away the ruins and to build up an entirely New Structure of Society.

Then follows the detailed method of procedure. They present four pillars on which they propose to support the new structure. The universal enforcement of the national minimum wage; the democratic control of industry; the revolution in national finance; the surplus wealth for the common good. They also speak strongly for personal freedom (speech, press, travel and choice of trades), common ownership of land, nationalization of railways, mines and the production of electrical power, government ownership of harbors, railroads, telegraphs and steamship lines, all to be operated for the common good.

DEATHS

Seven members of the Society were reported during January as having been released from their physical limitations, and having passed into the wider consciousness of the higher planes.

Mr. Einar Aune, Everett lodge.
Mr. August M. Ballman, Fresno lodge.
Mrs. Elizabeth Browne, Toronto lodge.
Mrs. Mary Katye Dennis, Butte lodge.
Mr. Royal T. Lantz, Akbar lodge.
Mrs. Melessa Rinehart, Butte lodge.
Rev. C. H. Rogers, Austin lodge.

Changes of address should be sent promptly to Craig P. Garman, National Secretary, Krotona, Hollywood, Los Angeles, Calif.

STATEMENT FOR JANUARY, 1919

Receipts

Fees and Dues	\$ 658.28
General Fund	6.00
Krotona Special Operating Fund ..	117.02
Messenger Subscriptions	24.71
Publicity Donations	332.47
Interest	5.03
Incidentals	42.85

\$1213.36

Cash on hand January 1, 1919 4095.27 \$5308.63

Disbursements

Salaries	\$ 310.00
Postage	7.86
Stationery and Supplies	85.54
Telephone and Telegraph	35.37
National Presidents' Election Expense	
Printing	9.00
Official Ballots	17.75
Krotona Special Operating Fund ...	349.50
International Headquarters' Percentage	1153.40
Cartage and Express81
Fees and Dues	9.84
Special Field Work Account	150.00
Incidentals	46.64

\$2175.71

Messenger Department—

Salaries	\$ 90.00
Printing	122.25
Stationery and Supplies65
Drayage	3.00
Incidentals	16.88

232.78

Publicity Department—

Salaries	\$ 90.00
Telephone and Telegraph89
Printing	11.50
Stationery and Supplies	52.38
Postage	17.16
Transferred to the "Order of Field Servers"	100.00
Cartage and Express27
Incidentals	3.50

\$2684.19

Cash on hand February 1, 1919 2624.44 \$5308.63

MONTHLY LODGE AND MEMBERSHIP RECORD

January, 1919

Total number of Lodges		193	
Lodges chartered	2	Lodges dissolved	0
New Members	120	Deceased	6
Reinstated	15	Resigned	5
Transfer from other Sections	0	Transfers to other Sections	0
Total Active Membership	7312	Transfer to Inactive Membership	0

NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director*

CORA E. ZEMLOCK, *Assistant Director*

IF there has not been the actual presence of Azriel, the shadow of his wings has fallen upon innumerable households in the last few months, and we have walked familiarly with him as he has called from the outer world some relative, close friend or associate.

As his footsteps pass, there arises again and more clearly the cry for light—the demand for the assurance of the continuity of life after death. Seeking to pierce the veil, many are turning to the literature of spiritualism. We quote a press dispatch in evidence of this marked awakening of interest in this subject:

EUREKA, Cal., Jan. 25.—So great has become the call at the Eureka free library for works on spiritualism and books offering an evidence of an after life that it has become necessary to enlarge that department and secure a greatly increased stock. Library attendants state that the demand began shortly after America entered the war and has continued to increase since that time. Persons having relatives at the front or likely to be sent have shown the keenest interest.

This is a most propitious time for us to advance our Theosophical literature in explanation of the conditions on "the other side of death" (should it not rather be "the other side of life?") Such books as *DEATH—AND AFTER!; MAN'S LIFE IN THIS AND OTHER WORLDS* and *THE LIFE AFTER DEATH AND HOW THEOSOPHY UNVEILS IT* may profitably be put before the public notice; also any book which gives a general survey of Theosophy, including the after-death conditions as part of the cycle of the soul.

We shall meet more fully the need of the world on this particular point as well as spread our beloved philosophy more widely in general by placing our books in those great educators of "the average man"—the public libraries.

The cities are legion where we have no lodge or resident member and where the public libraries are absolutely devoid of theosophical literature. This is our opportunity to insert the opening wedge in

entirely new territory at the minimum of expense. To launch this campaign, a far-seeing member has offered twenty-five dollars during 1919; this will place fifty copies of the *TEXTBOOK OF THEOSOPHY* in cloth binding in public libraries, and they will be forwarded as soon as their acceptance is secured. Who will follow?

If we place our books where none are now available, may we not have confidence they will come into the hands of those for whose welfare they are important?

LEAFLETS

This reference to our more voluminous literature is also applicable to the leaflets, which can be placed advantageously in the hands of families that have sustained the loss of a member. The death lists of the daily papers supply the clue, and when a suitable length of time has elapsed, so that one does not intrude abruptly upon their grief, their condition is more receptive.

The inquiries which come to Krotona indicate that many are turning to Theosophy for an explanation of "The Great Mystery," so that it is evident that the knowledge is spreading that "the undiscovered bourne" has been charted.

He for whom the world rolls smoothly along and whose peace is undisturbed by the intrusion of irreconcilable factors and emotional upheavals realizes no need of Theosophy; but these others have seen the writing on the wall and look for an interpreter.

Those who have looked on Death see the outline of his features on life; our soldiers who are returning from the front are seen to have a changed attitude toward this vital question.

* * *

The Oklahoma City Lodge has been doing a notable work in mailing *What Happens After Death* to the nearest-of-kin on the Oklahoma casualty list.

One of our members has distributed hundreds from house to house.

KROTONA SERIES OF BOOKLETS

It is gratifying to find the response to the mailing of the first three booklets in the return of numerous cards by every mail, requesting the remainder of the series, with expressions of appreciation and interest.

This **MINIATURE COURSE IN THEOSOPHY** is designed for those just becoming interested; let every member bear in mind to send us the names of such. Because of the expense attached to this mail series, it is necessary to use due discrimination in sending names. *We do not want the names of T. S. members, old students or regular lodge attendants. We do want NEW LIVE NAMES.*

The series is not intended for general distribution by the lodges, as are the small leaflets. It saves us embarrassment if they are not requested for that purpose.

THE HERALD OF THE COMING

This eight-page folder, which covers the possibilities of and preparation for the coming of a World Teacher, is one which should have as wide circulation as possible, if we are to fulfill that consecrated trust which is ours of making known the special significance of the age in which we live. We shall improve our opportunities by the discriminate use of this pamphlet, which this Department is glad to supply in quantities which can be used to advantage.

* * *

The Toronto Lodge has established a Theosophical Bureau of Information, an independent activity of some of its most prominent workers, the purpose of which is to take the message of Theosophy into the outlying districts. They have already three or four suburban groups at work, and will give public lectures, start suburban classes and form distributing centers for propaganda literature.

This is the type of work every lodge should aim to do; it is the custodian for its community of this priceless knowledge, and by reaching out into its environs it performs its appointed task with vision and acumen.

C. E. Z.

FROM MR. MUNSON

Since making the last report I have held meetings in Seattle, Anaconda, Butte, Fargo, Duluth, Minneapolis, St. Paul, Milwaukee, Chicago, St. Louis, Louisville, Cincinnati.

In most of the lodges visited the work has been very satisfactory, with rather large attendance in Seattle, St. Louis and Chicago, and somewhat smaller in the other places. Everywhere the interest has been excellent, but there seems to be a subtle something underneath the surface that no one speaks about, yet which one recognizes as a reaction from the strenuous strain of the war.

As one feels the pulse of the various audiences he gets, today, a new response to purely spiritual ideals; but the great heart of the world seems to be hungering for some teaching that will make spiritual ideals usable in business and homelife and applicable to society and politics.

Without a doubt there is a great opportunity right here for the message of Theosophy. It is the most practical thing in the world when properly understood and taught, and it is largely the fault of the members of the T. S. that the world at large looks upon it more or less as something to think about but as having no real use in the world. This false impression is being overcome to a great extent by the new movements toward education, religion, economics and politics, that are forcing us out into the world of real work where our ideals can be crystallized into action. We had the "phenomena" period during H. P. B.'s time; then we had the "philosophical" period from about 1895 to 1907, then came the "devotional" era till about 1915; and now we are asked to go out and put it all to work, to "show the world." This is what might be called the "demonstrational" period, and the world is blindly seeking the particular demonstration that we can give.

ITINERARY

Indianapolis	Feb. 5 to 7
Columbus	Feb. 9 to 12
Pittsburgh	Feb. 13 to 16
Warren	Feb. 17 to 18
Akron	Feb. 19 to 21
Toledo	Feb. 23 to 25
Detroit	Feb. 26 to 28
St. Thomas, Ontario.....	Mar. 2 to 18
London, Ontario	Mar. 4 to 5
London, Ontario	Mar. 13 to 14
Grand Rapids	Mar. 16 to 18
Milwaukee	Mar. 23 to 29
Chicago	Mar. 30, 31, Apr. 1
St. Louis	Apr. 2 to 4
Kansas City	Apr. 6 to 19

E. W. MUNSON

FROM MR. HANCHETT

At Cleburne, Texas, where I gave three lectures, a study class was formed and it is hoped a lodge will result soon.

I gave three public lectures in New Orleans, the large new headquarters being well filled with an attractive audience. The result was one new member, with several prospective ones. Mrs. Hanchett spoke on the Theosophical Fraternity in Education in America and the Mothers' Thought Guild, at a social meeting.

At Fairhope, Ala., the well-attended lectures were given in the rooms of the celebrated Organic School. The spirit of this colony is beautiful and Theosophy finds a congenial home here. Two members were added. Mrs. Hanchett spoke upon "New Ideas in Education from a Theosophical Standpoint" before a gathering of mothers and teachers at the home of Mrs. Watson.

The visit to Montgomery was a great success and resulted in five new members. I believe this lodge is entering upon a period of greater success and usefulness.

Good audiences turned out at Birmingham, where three new members were secured. This lodge has some most earnest and devoted workers. It is well organized and doing fine work.

Atlanta has a splendid lodge and is doing good work. The large, new headquarters were comfortably filled and two new members joined. Mrs. Hanchett spoke before the Woman's Club on Education.

PUBLICITY RECEIPTS
TO FEBRUARY 10, 1919

T. S. Lodge, Creelman, Sask., Canada, \$10.00; Thos. B. Clayton, Kenora, Ont., \$2.00; Krotana Lodge, \$60.50; Brotherhood Lodge, Detroit, Mich., \$1.00; T. S. Lodge, Colorado Springs, Colo., \$2.00; T. S. Lodge, Toledo, Ohio, \$9.00; T. S. Lodge, Seattle, Wash., \$15.00; Jeannie M. Garrett, Seattle, Wash., \$1.00; Ada M. Whitacre, Seattle, Wash., \$1.00; Mrs. Louisa Curry, Hollywood, Calif., \$1.00; Sarah A. Fogg, La Grange, Ill., \$1.00; Mrs. Emma F. Murray, La Grange, Ill., \$1.00; Miss Louise E. Meeds, La Grange, Ill., \$1.00; Isaac D. Guest, La Grange, Ill., \$1.00; W. P. Fogg, La Grange, Ill., \$1.00; Mrs. W. N. Glasscock, Rialto, Calif., \$1.00; T. S. Lodge, Springfield, Ill., \$10.00; John W. Duncan, Butte, Montana, \$1.00; E. Alan Hull, Phoenix, Ariz., \$.65; D. W. Haley, Ft. Lauderdale, Fla., \$.50; Suzanne Kranz, Hastings, Minn., \$1.00; Mrs. Lucille Best, Krotana, \$3.00; Mrs. Laura S. Hunt, Los Angeles, \$10.00; T. S. Lodge, St. Paul, Minn., \$7.50; Ida M. Sherk, Jacksonville, Fla., \$10.00; Adelaide Cox, Santa Rosa, Calif., \$2.00; Mrs. S. Camille Tenney, New Haven, Conn., \$1.00; Mrs. Jessie E. Oder, Denver, Colo., \$1.00; Mr. and Mrs. Joseph G. Wilson, Washington, D. C., \$1.00; T. S. Lodge, Los Angeles, Calif., \$10.00; Mr. Bevan Ashton, Banff, Alb., Can., \$.50; Mrs. Rebecca J. Boardman, St. Petersburg, Fla., \$1.00; T. S. Lodge, Oklahoma City, Okla., \$10.00; T. S. Lodge, Boston, Mass., \$24.00; T. S. Lodge, Peoria, Ill., \$.50; Mrs. Grace F. Grover, Boston, Mass., \$54.00; Mrs. Ada Horton Bird, Krotana, \$1.25; T. S. Lodge, Washington, D. C., \$12.00; Thos. B. Clayton, Kenora, Ont., \$2.00; Order of the Star in the East, \$1.10; F. J. McCoy, Santa Maria, Calif., \$2.50; total, \$296.00.

ORDER OF FIELD SERVERS

The Order of Field Servers is being formed rapidly into a well-organized and effective society for the dissemination of Theosophical truths. The need for such an organization is becoming more and more apparent as appeals come in for more teachers and lecturers from every direction in the Section. We are confident that the purpose of the Order will meet with the hearty approval and co-operation of all who have the interest and good of Theosophy at heart.

Our first representative of the Field Servers, Miss Anna Peake, left February 10 to begin her work in four or five towns in Southern California, selected as a starting point because of their unusual possibilities. We hope to send out several more into other sections as soon as our finances—our greatest obstacle at the present time—justify our making a longer leap.

We wish to impress our co-workers in the Theosophic field with the great importance of co-operation in this work. Recently a letter was sent to all of the present field workers. A few graciously and generously responded, others have delayed reply. Again we call their attention to the necessity for unity of thought and purpose in this much needed work.

This Order will give every one who so desires an opportunity to serve in the Master's vineyard. Those who wish to fit themselves as workers in the field can become active members and begin to prepare themselves for service along that line. We are planning to establish a teachers' correspondence course so that those living at a distance may have the opportunity of fitting themselves for public speaking and teaching. There also will be a standard worked out in connection with the correspondence course which will give information as to the qualifications required of a field worker.

Those who feel that their present duties will not permit them to join the Order as active workers, can greatly aid the cause by becoming associate members, for the money subscribed in annual dues—which is five dollars—will help to

maintain those who can go out. Other T. S. members who cannot assume any more responsibilities can also speed the work along by sending small donations and encouraging others to assist us in our effort to theosophize the world.

Theosophists in the past have been rather lacking in their faith in the Law of Infinite supply, and have been more willing to give mentally than materially. We must learn not to be afraid to give, for whoever gives in the right spirit, and gives in the Master's name, will find that to the extent he has given will it be given to him again. If the teachings of Theosophy have thrown more light on our daily problems, brought understanding

and lessened the sordidness of everyday life, surely now is the time to prove our gratitude to those who have sacrificed, suffered and endured that we might enjoy the truths which make life bearable by doing the same for the incoming generation on its upward trend. As our gift to the world and the Masters let us, as theosophical brothers, work as one for this common cause of giving higher ideals to the world for the uplift of the race! It is only as such that we become true representatives of the Great Brotherhood who are the Guardians of the human race, and sustain us in all noble effort for the fulfilment of their plan for us.

MILDRED KYLE, *Secretary*

WAR WORK

The financial report of the War Work follows. Mrs. Laura Slavens Woods reports excellent results achieved at the various centers. Work at the permanent camps is going steadily forward, and the young people are coming into the movement. Mrs. Besant spoke truly when she said, "The hope of the future is with the young people." A deep interest in theosophy has been awakened in the minds of the hundreds of young men who have been entertained weekly, and these, returning to their homes, are spreading the seeds of Theosophy broadcast throughout the United States. Their appreciation of what has been done for them in a disinterested way leads them to seek voluntarily to know more of Theosophy, and they have expressed the determination to look up the local lodges on their return.

Linden Lodge has the honor of having been the first to meet her quota. She not only paid her subscription in full but is 120% efficient.

Santa Rosa Lodge completed her quota a few weeks after, and has also over-subscribed it.

Lima Lodge was the third, with the highest record yet achieved—132% efficient.

The lively Atlanta Lodge has completed the payment of her quota of \$416.

WAR FUND STATEMENT FOR JANUARY

Advent Lodge, Toledo, Ohio.....	\$ 4.00
Anaconda, Lodge, Anaconda, Mont.	5.00
Atlanta Lodge, Atlanta, Ga.....	327.00
Brotherhood Lodge, Chicago, Ill....	11.25
Brotherhood Lodge, Detroit, Mich..	20.00
Chicago Lodge, Chicago, Ill.....	4.00
Cleveland Lodge, Cleveland, Ohio..	32.00
Colorado Lodge, Denver, Colo.....	4.00
Duluth Lodge, Duluth, Minn.....	56.75
Fargo Lodge, Fargo, N. D.....	6.00
Fresno Lodge, Fresno, Calif.....	1.00
Harmony Lodge, Toledo, Ohio.....	2.00
Krotona Lodge, Krotona, Calif.....	16.00
Lima Lodge, Lima, Ohio.....	35.00
Minneapolis Lodge, Minneapolis, Minn.	4.00
Mt. Vernon Lodge, Mt. Vernon, N. Y.	50.00
Phoenix Lodge, Phoenix, Ariz.....	4.00
Reading Lodge, Reading, Pa.....	13.00
San Francisco Lodge, San Francisco, Calif.	5.00
Sioux City Lodge, Sioux City, Ia.	2.00
Wallace Lodge, Wallace, Idaho..	3.00
West Side Buffalo, Buffalo, N. Y..	11.00
Members-at-Large	70.00

686.00

4795.56

Cash on hand January 1 \$5481.56

Disbursements

Atlanta Hall	\$ 362.00
Chillicothe Hall	20.00
Houston Hall	132.05
Waco Hall	166.30
Literature	68.00
Postage and Telegrams	34.45
Salary	100.00
Incidentals	5.10
Office Supplies	4.45

892.35

\$4589.21

Cash on hand \$5481.56

THE AMERICAN SECTION, T. S.

National Headquarters, Krotona, Hollywood, Los Angeles, California

ORGANIZATION

EXECUTIVE OFFICERS: National President, A. P. Warrington, Krotona; National Vice-President, Irving S. Cooper, 69 Hunter St., Sydney, N. S. W.; National Secretary, Craig P. Garman, Krotona; National Treasurer, C. J. van Vliet, Krotona; Publicity Director, Ray M. Wardall, 704 New York Block, Seattle, Washington; Editor, Mrs. May S. Rogers, 69 Hunter St., Sydney, N. S. W.; Acting Editor, Antoinette de C. Phillips, Krotona; Manager Theosophical Book Concern, Mrs. E. R. Broenniman, Krotona.

BOARD OF TRUSTEES: H. C. Stowe, 172 South Oxford St., Brooklyn, N. Y.; Mrs. Mary King, 1168 Caledonia Ave., Victoria, B. C.; Dr. F. F. Strong, Krotona; C. F. Holland, 1025 Citizens National Bank Bldg., Los Angeles, Calif.; and the National President ex officio.

A LETTER FROM MR. WALTON

To The Editor of THE MESSENGER:

Sydney, Australia, Dec. 30, 1918

A member of the T. S. in the October number of the O. E. LIBRARY CRITIC, referring to my sermon printed in your issue of October, 1918, follows his usual practice and sets up a straw man which he proceeds joyously to assault with his shillalah. Such tilting eventually defeats its own purpose, but unfortunately not always soon enough to avoid misleading some people. In this instance it seems worth while to say:

1. The context of my remarks clearly shows the movement headed by Bishop Wedgewood, and no other of the many branches or branchlets of Old Catholicism, was under discussion. Similarly it is crystal clear from the context that when I said "Regular services are held only at Krotona, Chicago and Seattle," that I referred to places where our own services were regularly held, inasmuch as I was not thinking of other movements I did not (nor do I now), think of characterizing them as irregular. Perhaps our energetic "Critic" who has been for a year so frightened of all "Catholics" and convinced that we are all catpaws for Rome, and who now suddenly seizes his cudgels on behalf of all Old Catholics other than those who are students of Theosophy, will be good enough to inform his readers, what are the exact names of the Churches he is defending, how many members they have, and who is in communion with them as "Old Catholics." It

cannot be the "Polish National Old Catholic Church," as Bishop Hodur's flourishing organization is legally known: nor can it be the entourage of Archbishop Villatte and Bishop Lloyd, who long ago chose the name "American Catholic Church, as appears incidentally twice in the letter by Bishop Lloyd published by our agile "critic" himself in the same issue. If there is any group of churches in America, aside from that founded by Bishop Wedgewood, using the precise name "Old Catholic Church," I should really much appreciate full details, hitherto sought but in vain.

2. However, during this month of December, 1918, the final concurrence of all our Bishops has been received by which our name has been officially changed to the "Liberal Catholic Church." The likelihood of a change of name was foreshadowed by Bishop Wedgewood in his article in THE MESSENGER as early as September, 1917 (written immediately upon his arrival in America and before any attacks were made upon us), and it has been well known that our name would be changed as soon as practicable.

If there has been some delay in effecting this, it has been due to the exigencies of correspondence in a world-wide movement in war time, negotiations with Holland, and divided opinion as to a suitable name.

ROBERT WALTON,

Vicar General, LIBERAL CATHOLIC CHURCH.

AMONG THE MAGAZINES

MISCELLANEOUS

One of our own "subject people," a native American,—Rev. Chief Red Fox Skiuhushu of the Northern Blackfeet is quoted in an article in THE LITERARY DIGEST for February 8th concerning our spiritual breakdown from the Red Man's point of view. He arraigns with no uncertain words the edict of slavery which it put forth in our modern life and perpetuated through failure of man to realize the fact that he is born into the earth-life for the purpose of spiritual development, not that he might conform to human schemes and invention of materialistic tendencies.

"When individuals deny one another the right to exist on earth, what can we expect of nations?" he asks.

As opposed to our present regime of selfishness Chief Red Fox offers us the following picture, the dream for America by a real American:

A country where every man is welcome to his rightful share of these resources, enough to supply his wants, enough for the supreme development of his ideals; a country where there is an abundance of life's necessities for all, where wild animal life abounds and where waters teem with fish and are free of contamination; a country where life is long, where there are few crimes, few prisons or asylums or other institutions, and few taxes; a country where honor prevails and men are beholden unto God alone; where men are free to go and come at will, where they may work as little or as much as they please, where there is no drudgery except what is self-imposed, where the simple material necessities of life are within the reach of all and men may devote the greater part of their days to the development of their minds and bodies, making of them the sacred shrines and temples which the Supreme Being intended them to be, and not bodies of lust. This is no idle fancy, no commercial dream; it is the actual and normal earthly condition which nature intended man should inherit, through the process of his evolutionary development on earth.

In sharp contrast to the vision of this modern western Indian, is the analysis in Pearson's for February of Europe's political game at the present great Peace Conference.

In *Cynic or Saint: Clemenceau or Wilson* the editor, supposedly, lays before us in black and white the "claims" of the different allies,—Italy's secret planning along the shores of the Adriatic if carried out will cause Serbia to fight again, and fight to a finish, according to Dr. Vesnitch, the Serbian Minister to France. The "understandings" between England and France referred to so openly by French Foreign Minister, M. Pichon gives one a vision of a wink over the Peace table.

"Now the question is," asks the writer, "which is going to win at the Peace Conference, the unselfish idealism of President Wilson or the selfish greeds of England, France and Italy?"

Will it be, as he fears, a verbal agreement with the President's propositions and a practical disregard of them?

Discouraging as the prospect may seem, it is something to have even one country and a great one at that acting in the main with absolute unselfishness, for Vivekananda has said that perfectly unselfish action has almost unmeasured power and it maybe that all the secret agreements of Europe will crumble in time before the ideal put forth by America today through her great President.

Recent events have robbed the title "emperor" of its glory; kings are in disrepute and soon only in fairy tales will we permit ourselves the thrill that comes with "once upon a time there was a king." And yet once upon a time there was a king, an emperor, a world-conqueror who was loved by those he conquered who won homage by his royalty of soul, whose empire was the only one in recorded time, that endured for centuries after his death. This ruler was the Mohammedan conqueror Akbar who overran India, in the 16th Century,—*Akbar: The Mightiest* whose soul story is told us by Frank Harris also in PEARSON'S. It is the popular story of the people told to the writer by an old Sufi and retold to us with deep appreciation and sympathy. Two keys there are to the life story of greatness: human love and love for God. Akbar had both these loves in his life and the result was love for and justice to his fellow-men. His mercy towards the wife who betrayed and tried to poison him, his dismissal and rebuke of Baram Khan, his Prime Minister who suggested that the girl should be publicly cut to pieces, with "What would the pain of the woman profit me?" and his words to her, "You shall go in peace, still keeping the name and honor of the king's chosen," cause you to say with her as she falls before his feet: "The King is indeed the King." His winning of his wife, the daughter of the King of Khandesh, brought him the control of desire that great leaders of men must have and resulted in a feminine influence which played upon the best and gentlest in him during his life. She it was who dubbed him: "Akbar—Most High," a name for God and through his life he sought to be worthy of that title, believing that if he lived like the prophets then would he have the right to the prophet's honours. Thus "he came to believe that he, too, was divine and sent by God as his Vecegerent on earth, or Khalifah.

During his reign he established as his state religion, a new creed, "Din-i-Ilahi:—'The Divine Faith'—which contained the best in a dozen religions." He used to say that "Jesus and

Allah were like stars in the Heaven and that greater and brighter luminaries would yet come to throw radiance on the ways of men." He said more. He said that every man might become as Jesus and Mohammed for all men came from God.

Throughout his empire he built schools, he built roads, he encouraged learning and talent, he established peace in his time though it was said of him that he had forgotten how to punish.

We have spoken of love and God as the main-springs of his life but we are told of another influence perhaps the balancing influence of his life, that of the wise Abdulfazl, his teacher and counselor, at whose feet he lies in death, humbly reposing in a small and insignificant tomb beside the more ornate one he erected to his friend and guide.

There is more than romantic interest in this life of the great Akbar, whose grandeur of soul shames our Christian monarchs, there are striking lessons in Empire building which could well be taken to heart by certain Bureaucratic governments. The following quotation from Mr. Harris's article, needs no comments. It refers to India.

"Previous conquerors—held down each province they subdued by a standing army. Akbar not only allowed each province to govern itself; but gave the peoples greater freedom than they had had before, while insisting on complete religious toleration. Personal ambition even found scope and security under his

rule. That was why his empire lasted till the white traders conquered Hindustan two hundred years later."

Linked logically to this review is an account in the February REVIEW OF REVIEWS of *The Last Republic of the Hindus*. Quoting from the MODERN REVIEW (Calcutta) the writer points out that there were many republics in India about the beginning of the Buddhistic period but lays special stress on the little republic of Lakhnesar, founded in the 13th Century A. D., and lasting about five hundred years. This republic was founded by the tribe of Sengars and within it "Justice was said 'to be cheap, instantaneous and easy to obtain'." It is interesting to note that there was military preparedness, all able-bodied Sengars duly armed and accoutred meeting in thousands for general inspection every third year in the month of Vaisakha.

"Although on more than one occasion the Republic had to pay tribute to Mohammedan kings, it enjoyed complete internal independence throughout the period of Musulman domination," in fact down to the early years of British rule beginning in 1781. Government memoirs of the period state:

"Before the establishment of the British authority the Sengars of Lakhnesar had managed to establish for themselves an unrivalled reputation for their courage, independence and insubordination. This reputation they preserved unimpaired during the first years of our administration." G. J. W.

THEOSOPHICAL

The Watchtower of the December THEOSOPHIST gives us, as usual, a survey of important happenings which are of especial interest to theosophical readers.

Margaret Cousins, in her characteristically broad and clear manner, shows us the fallacy of drawing the sex lines in human endeavor where ability and capacity is the only call worth recognizing.

Theosophical Jottings on Education by Mr. Arundale emphasizes the need of awakening the spiritual powers of the child as well as the intellectual, teaching him how to live the heaven life here and now. He says: "Our business on earth is to follow up in denser, less plastic matter the spirit of the life in Heaven." The present is the time for the preparation and molding of the social mind that it may be prepared to recognize and welcome the Great One when he comes "to set a new standard for a world reborn."

Frances Adney warns us of the danger of our most powerful educational institution, the

public press, being dominated by wealth and intrigue. Being the principal avenue through which public opinion is formed, it should always speak the truth and deal fairly with all.

The beautiful poem *The White One*, will shed joy into the heart of every one who reads it understandingly. It is Eastern in style, breath and spirit.

Dr. Mookerji gives a very helpful idea of individual and national soul culture, the difference between the Eastern and Western thought of it, dwelling especially on the Hindu method of self-culture.

Prayer, Mr. Weybergh tells us, is subject to the laws of evolution. There are many types suited to different stages of development and a prayer helpful at one stage, might be harmful at another. Prayer "is the conscious expression in the individual of the world-process itself," and its final object is "the conscious union of the human with the Divine."

The review of *Theosophy in the Magazines* will be especially interesting to theosophists.

It reviews an article by Sir J. C. Bose on "Memory Image and Its Revival." Dr. Bose has proven by experiment that "the impress of stimulus on plants is permanent in the form of increased excitability" and his inference from this is "that this phenomena provides the starting point for the development of memory, in fact that it is an example of memory in its simplest form." C. N. R.

The November issue of the ADYAR BULLETIN commences with a few joyful and stirring words from the Editor on the coming of Peace.

Man's Life in Three Worlds is a masterly sketch of the cycle of life-periods, by Mrs. Besant. Short, headed paragraphs facilitate the comprehension of the subject: Man's clothing; Man's inseparable sheaths; Man's separable bodies; The fate of the clothing; and so on. Especially does she emphasize the spiralic trend of evolution in the process of "Divinely latent becoming patent." Besides the instruction gathered, many lessons may be learned from her forceful words, one particularly valuable at the present time, that "there are mental and moral disease-bacilli as well as physical."

We are given the first portion of the presidential address by Mr. C. Jinarajadasa at the Third Humanitarian Conference at Bombay. He denounces first the custom in India of sacrificing animals as offerings to God, which has persisted in spite of the fact that the Lord Buddha set his face against this evil. In the category of crimes he next places Flesh eating—Sport, vivisection, the torturing of animals in many other ways, and the cruelty connected with the demands of fashion, come in turn under the scourge of his pen. "It is," he says, "for us to rouse our consciences and feel and think and speak and act till we build up a public conscience which will no longer tolerate any form of torture or cruelty."

A vivid pen-picture, *From My Window*, by

Mabel Besant Scott, interesting items *From My Scrap Book*, and *Theosophical Notes and News* complete this number.

The work of the individual in the preparation for the Coming is discussed at length by the editor of THE HERALD OF THE STAR in the January issue. The question "What is the sovereign secret which will enable the most ordinary men and women to respond instinctively to the presence of a Great Teacher?" is answered with great simplicity and completeness: "Let them spiritualize themselves." To be detached in spirit though working as the man of the world works, at peace within, concerned only with the sorrows and problems of others—selfless in service—such is the formula which if followed will bring to the individual, not only the bliss of true living but will actually bring him into contact with the Great Teacher for both are doing the same work though on widely different levels.

Not in change of environment nor in rushing into new lines of work, but in harmonizing the inner attitude with that of the Great Helpers of humanity and seeking to be Their representative in a very practical sense in every place and under all circumstances, can the individual best serve the Cause.

In *An American Code of Morals for Children*, Adelia H. Taffinder writes of the splendid efforts of a group of unselfish educators which have resulted in the production of a most perfect and amazingly Theosophical Code which might well form the basis for the moral education, not alone of American children, but for the children of all the world. The result of such education for even one generation would make possible and practicable a real Brotherhood of Nations and of the world.

Several other intensely interesting articles on education by well-known theosophical writers are contained in this number.

A. DEC. P.

BOOK REVIEWS

PERRONIK, THE SIMPLE HEARTED

By Kenneth Sylvan Guthrie, A. M., Ph.D., M. D.
(Published by the Comparative Literature Press,
P. O. Box 42, Alpine, N. J. Price 50c.)

Perronik the Innocent or The Quest of The Golden Basin and Diamond Lance is a translation of a charming little legend of Brittany said to be the source of the stories describing the quest of the Holy Grail. It is after Souvestre and is rich in inspiring imagery.

Briefly, the story narrates the experiences of a simple child of northwestern France in his search for the Golden Basin and Diamond Spear. Confronted by carnivora of repulsive types, which guard the treasures he first must win, Perronik overcomes them by clever wit and strategy. The golden apple and nodding flower are first acquired. Then the pool of scaly monsters is successfully crossed and the forest of seductive sirens passed.

The River of Death finally confronts the aspiring hero just as he comes within sight of the castle of Kerglas (house of sorrows) wherein are kept the coveted treasures. A woman here confronts him, attempting to seize the reins of his steed. Asserting his intention to guide himself across the murky stream, Perronik repulses her presumption but finally agrees to her pleadings and takes her as passenger on the trip. In her company he makes a successful landing on the castle shore.

Within the castle our knight is pounced upon by the giant Rogear who seizes the golden apple and lays hands upon the woman. But the apple proves poison in the giant's mouth and the woman's embrace is death to him and Perronik then first learns his companion has been none other than the plague.

Thus left free to seek his goal, the guileless one follows the noddings of the flower and finds the Basin and Spear between two holy lights.

Returned to the world of men, Perronik proceeds to manifest the powers of his new acquisitions in overcoming kingdom after kingdom until at last he rules Jerusalem itself. At this time he is said to have mysteriously disappeared. The Golden Basin and Diamond Spear were taken back to the castles of Kerglas, rumor has it, there to wait the doughty knight who could successfully brave the dangers of the path and win it for himself. All Brittany longs for the day of its return, it is said, that she may regain her rightful place as dominant power of the world.

Stimulation for the intuition is in every paragraph. Power one sees as the result of rational control of the lions of the nature; intuition is gained by imitating the beautiful till harmony lulls into forgetfulness the coarser desires; mayavic doubts are conquered with the blessed seed of faith; sirens of temptation drop from sight when the attention is firmly set on the impersonal and the lady of death becomes, at initiation, the servant and not the master of the aspirant.

The Diamond Spear and Golden Basin, found between the Divine lights of spirit and matter, may be understood as the irresistible power which serves the all wise will of the Life Giver. From the Golden Basin of the sun ever pours forth the waters of everlasting youth. The destruction of a knightly form by the spear is immediately followed with a renewal of life through a draught from the Golden Basin and one is given a glimpse of the beauty to be found in the adverse.

When Perronik gains dominion over life and death and three countries, or worlds, he becomes king of Jerusalem and as such disappears from mortal sight. But the inspiration of the Master's attainment continues to sing in the hearts of humanity, slowly attuning them to that innocence which mothers the birth of the Godly knight in each soul. M. H. D.

THE QUEST OF THE FACE

By STEPHEN GRAHAM

(Pub. Macmillan Co., New York, Pgs. 297, Price \$1.75)

A good name for this book would be "The Composite Christ" for it is the human oversoul, the mystic Christ, whom the author seeks and finds in broken reflection in the faces of men. He finds this most often in the faces of the weak, the sad, the afflicted. He does not explain this and perhaps does not understand it himself, but a little analysis will give the reason. When we meet the eyes of one who is pain- and toil-weary a pure emotion of compassion takes form within us and the overtones from that by sympathetic vibration produce motion and the accompanying change in consciousness in the corresponding sub-plane of the intuitional realm, the plane of Christ consciousness. Thus for an instant we realize the unity of life wherein the Christ dwells, we see His sweetness, His power and beauty in the sad eyes which meet compassion in our own. We know the Christ only in that degree in which we embody His spirit. We do not so often see the Christ in the successful and confident person because at the present stage in human growth the strength of the average man is based on egotism. His faculties do not extend to the intuitional realm and we do not find him there by the indirect route of emotional sympathy.

One of the strong points of the book is that when the purely human fails us we may turn within to the Self and find the superman, in this process lies the meaning and the use of pain.

In speaking of types the writer says: "The egoist is the old, the altruist is the new, the narrow family man is the old, the one who extends his kinship is the new, the merely national is the old, the universal is the new." Much that is said of education and the treatment of crime is valuable.

Following the essay, "The Quest of the Face," are ten sketches: The Changeless God, The Russian Beggar, The Shadow, and others. These illustrate and amplify the theme. H. M. S.

T. P. H. BOOK NOTES

By the T. P. H. Literary Department

Though his name does not appear in "Who's Who," nor was it hardly mentioned in political circles until a couple of months ago, *Philip Dru, Administrator*, suddenly and meteorlike emerging from the obscurity in which he started his career, is today the storm center of comments by Senators, Editors, hailed and hooted—a second Abraham Lincoln.

Philip Dru, Administrator, after spending eight precious years in darkness, still is in a position little less awkward than before, though very much "a man with a country," he is a man without a father—that is to say, from a literary point of view. Mothered by a well-known publisher fortunately, *Philip Dru*, who is to end the American Civil War of 1920 with one great victory, is likely to become a guest in many an American house.

The mystery that enshrouds PHILLIP DRU also enveils his Sire. At least authentic proofs of the latter's identity are lacking. American journalists, with the keen scent of their profession, locate the bashful father's home in the "lone-star" State from where his diplomatic travels take him abroad oftentimes. Philip—as is admitted—the true son of such itinerant father—was born in Europe. Thus circumstantial points, made available by biographical and literary material laboriously assembled, without exception call for one name only: Colonel Edward Mandell House, President Wilson's *alter ego*, the "Sphinx of American Politics," confidential adviser and Ambassador Extraordinary of the Nation's Executive.

Colonel House, faithful to his most typical traits,—eloquent silence and watchful waiting—eo ipso supported the claims of authorship coming from the floor of the Senate and the columns of the countries foremost publications. So did the publisher.

As in the case of many a good book, Philip Dru's first incarnation was that of a soul dormant on dusty shelves. Who in 1911 could ever see the Tsar in exile, Russia torn by strife, dismembered, upheaval everywhere; the United States anew the battleground of Civil War; Canada annexed; the Monroe Doctrine abolished for Europe's sake; the Union Jack floating all over Africa; Japan in Manila and the East an exclusive sphere for China and Japan; who dared to hope for a United Railway Office under government care, with telegraph and telephone in Federal hands?

History has taken the witness stand on behalf of Philip Dru's prophetic Sire. Colonel House or who ever the author may be, has read the writing on the wall and read it wisely, transcribing it in story form, where great and many truths could be bared, truths too prosaic even for prose. Repeatedly the writer, unusually well informed on matters of international portent, has shown a foresight such as has been attributed to Colonel House alone by those who glimpsed behind the scenes at Washington. But one before in modern times has

had the faculty indeed which earned him the confidence of rulers. This other counsellor was the Comte de St. Germain.

Philip Dru—strong, human, wise and religious, Warrior, Ruler, Teacher, resembles the ancient King-and-Teacher, remodeling the social and moral standards of his country and the wide world.

This book by the Great Unknown, as its illustrious author may be called, bears a message not unlike that as voiced by Bhagavan Das in "The Science of Social Organization." And therefore Annie Besant's warning, in the preface to the "Science," rings true as ever, now that Philip Dru sounds the call to heed:

Society, at the present time, is at a deadlock, unable to go forward into the future without finding solutions for the problems of our time, and yet impelled forward by the imperious law of evolution, which demands progress or sentences to death. It stands at the edge of a precipice, and sees no way to safety. Over the edge it must go—as previous civilizations have gone, carrying their treasures of refinement and culture with them—unless it can find some Ark of safety to carry it from the old to the new.

The T. P. H. is happy to announce two more Blavatsky reprints, having just issued the *Glossary* (\$5.00), and placing the *The Secret Doctrine* (\$17.50), in the hands of the binder. The two newcomers are THE VOICE OF THE SILENCE and PRACTICAL OCCULTISM.

"ON ORIENTATION" (.10), is the brief title of Number One of the new Masonic Booklet Series. The booklet is the first to be issued under the auspices of the Co-Masonic Lodge at Krotona.

From the pen of a high mason, A. Bothwell Gosse, who has made herself a name as writer and lecturer on Masonic as well as social subjects, comes a fine contribution to the mystic literature: "THE ROSE IMMORTAL," which has found such high praise from Mrs. Besant in the Watchtower Notes of February, 1918. This book (.50) is printed very neatly.

Friends of the T. P. H., particularly members entrusted with the conduct of the Lodge Book Departments, will be gratified to learn that two well-known firms, one a publishing and bookselling house in New York, the other out here in the West, are carrying the T. P. H. propaganda sheets. They must find it worth while to do so, for a request for more of them has been received. It seems opportune, therefore, that our agents consider orders for propaganda sheets, covering: AT THE FEET OF THE MASTER, MAN AND HIS BODIES, THE LIFE AFTER DEATH, and KARMA—A STUDY IN KARMA (the two books combined). The old rate of \$1.30 per thousand, which is the cost price, has been maintained.

Readers of THE THEOSOPHIST, whose subscriptions expire before September, will do well to send in their renewals now, so as to assure themselves of the receipt of the first numbers of the new magazine year, which begins in October.

Bruno David Ussher.

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